

DWAIPAYANA, thence surnamed YYASA, *the Arranger*;
a person of rather questionable
chronology and ex-
istence, who is supposed to have
flourished at the
time of the great war between the rival
families of
KUKU and PANDU, to the latter of
which he was
attached, The account that is usually
given of his
proceedings shows that his especial
province was
that of superintendence,—possibly under
the patronage
of the *Raja* YUDHISHTHIRA, after his
triumph over
the EJBUS,—and that various other
learned persons,
already familiar with the hymns of the
respective
Vedas, were employed to prepare each
several *Sanhitas*,
or collection: thus, PAILA was appointed
to collect
the *Suktas* of the '*Rich*'; VAISAMPAYANA,
the text of
the *Yajush*; JAIMESTI, the hymns of the
Sdman; and
SUMANTTI, those of the *Atharvana*.
Each of these
became the teacher of his own collection,
and had a
succession of disciples by whom the
original collec-
tion was repeatedly subdivided and
rearranged, until
the *Sanhitas* of the *Rig- Veda* amounted to
sixteen or
twenty; those of the *Yajur-Veda*—
distinguished as
twofold, termed the Black and the White
Yajush—

amounted to forty-two; and those of the
Sdma- Veda,
 to twenty-four. There were, also,
 various *Sanhitds*
 of the *Atharva-Veda*; and, besides these,
 there were
 numerous *S'dJchds*^ or branches, of e'ach
Scmhitud] studied
 in as many separate schools.^a The
 precise nature of
 these distinctions is not very
 satisfactorily known at

^a Colebrooke on the *Tetias*.—Asiatic Researches^
 Yol. liL, p. 373.
Vishnu Parana, Book III., Chap. iv.: p, 275.